

Realization

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BY

JOSEPH STEWART, LL.M.

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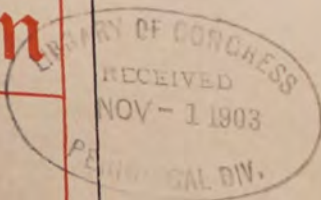
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Realization

BY JOSEPH STEWART, LL.M.

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Precognition

FEW subjects of the occult have possessed in the past or do at the present day possess more fascination for the human mind than does that of precognition, prevision, or foreknowledge of the future. This is true, notwithstanding the fact that by common consent man's attention is absorbed in the importance of the present, and that he regards the knowledge of the future as normally possible only to the extent of good judgment upon the known facts of the present. There is a deep conviction, also, that this veiling of the future is a most beneficent provision of the divine economy. Nor is this conviction wrong as long as such veiling exists, though the time or moment may come when discernment will be equally beneficent.

Notwithstanding this, attempts have at all times been made to raise this veil and to discover the events which the future held for individuals. It is needless to say that all empirical devices for forecasting the future can have no possible efficacy except as some subliminal or supernormal element may enter into its operations and, through the normal, affect the result.

It is, however, not to any of these or their results that attention is directed, but to the spontaneous phenomena in which in some unusual experience the individual perceives events or scenes which belong to his or others' future and which are afterwards realized.

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The experiences vary in character from the vague premonitions foreboding some immediate ill, to the clearly discerned visions in dream or otherwise of events in which the percipient or other known person is represented as concerned. It is examples of this class that definitely suggest the inquiry as to what explanation can be given for such phenomena and what accepted limits of human knowledge may be overstepped by them.

The dissimilarity to retrocognition should be noted. In the case of the recovery of the past the event has had an actual existence and the memory of it is registered somewhere in some finite mind or in the cosmic mind and we have to solve only the mystery of perceiving it. But in precognition the event is only in potentiality, has never yet had existence in the sense of eventuating in time and space, and is believed to depend upon a multitude of preceding acts or events any of which may or may not transpire. There is superadded an element of possible fate or predestined future.

We will make a very brief examination and suggest some rational grounds of explanation. It should be understood that the fact of possible precognition is amply evidenced by the reported and unreported instances. The question is, What is their explanation, and what supernormal relation of man to the cosmos do they suggest?

A large number of the cases concern only the subject. He sees, in dream or otherwise, himself in some situation which afterward actually occurs. If the consummation of the event could have been effected by the individual efforts of the subject alone an explanation may reasonably be looked for in the powers of the subliminal self. We well know that the subliminal self has knowledge not fully shared with the normal self, and that it has purposes and impulses which may or may not be fully synchronous with those of the normal. It is, therefore, conceivable that with such

knowledge and purpose it may show in dream. to the normal self an event which it will consummate in the future. Says Mr. Myers :

"If we possess also a soul independent of the body, it is surely likely that the soul's previous history also—for *some* previous history any entity so highly specialized as a man's soul must have had—may exercise a determining influence, even more profound than the organism's influence, upon the thoughts and actions of this incarnation."

We form an expectation regarding the future from a consideration of the facts of the present. We know there is nothing mysterious in this because we associate it intelligently with the law of cause and effect. The subliminal self may also infer for the future from the present, and may possess a much wider range of facts to draw an inference from. In this case, however, the mystery appears to the normal self because it does not see the relation to the laws of cause and effect, for the process of the subliminal was unknown to it.

Again, the subliminal self has a profounder knowledge of the organism than the normal self has. It may, therefore, know of organic difficulty or imperfection that is otherwise unknown to the person. It may also have a clearer knowledge of changes which the organism may undergo by reason of pathological laws. Being so possessed of additional and superior knowledge it may reveal to the normal self an inevitable future result of an otherwise unknown organic trouble.

This may occur in some cases where the person has a premonition or prevision of his own death which subsequently occurs at the time predicted. The conviction of the subliminal self that death will occur then will, of course, powerfully affect the result to that end; and it may fairly be supposed that a suggestion first entertained by the *normal* self may, under some conditions, so influence the subliminal as to produce the dire result and fulfill a prediction.

There is another class of premonitions which may be explained by what is termed hyperæsthetic inference; as where the mind draws an inference from knowledge gained by supernormal extension of the senses. For example, a patient perceives, by means of the supernormal extension of sensibility, approaching footsteps otherwise unheard, and predicts the impending arrival of the physician.

The point is soon passed, however, where the event foreseen is of a nature to fall in these classes; where it deals with others as well as the subject, and with distant or unknown scenes.

Here we may invoke as an explanation to some extent the powers of the supernormal man in the transcendental realm. The sensory perceptions, though heightened into hyperæsthesia, pass into the supersensory, telepathic or clairvoyant perception.

In this transcendental world we exist at all times and sustain a definite relation to it, though mainly conscious of the physical world. In normal moments we are conscious only of the sensory means of perception; but it is conceivable that a shift of the direction of subliminal attention may place us in conscious relation with the transcendental world, in which we would also realize the nature of that relation. Telepathy and clairvoyance would bring a vast range of knowledge from other minds and environments on which might be predicated by the subliminal self accurate and far-reaching forecasts of the future.

At this point enters, of course, the possibility of the communications of disembodied souls as an element in premonition or precognition. Nor is this other than we must naturally expect. "Each organism is a system of forces influencing and influenced by similar organisms. . . . We must regard human spirits as interacting systems of forces." In fact, telepathy from the living means also the possibility of telepathy from the "dead," if it has any spiritual basis at all.

The same remarks regarding the wider range of the knowledge of the subliminal self applies equally to disembodied souls, who can, therefore, draw inferences from facts unknown to the percipient, and to that extent transcend his power of prediction. These inferences may be presented to him in symbols, dream or otherwise, and appear as precognition.

Rare instances which do not appear to be explicable by any of these theories revive the time-worn ideas of the unreality of time and space, and the instantaneous being of all phenomena in the Infinite Mind. Says Mr. Myers :

"I suspect that it is not by wider purview, wiser inference alone, that finite minds, in the body or out of it have attained knowledge of what yet must be. I imagine that the Continuity of the Universe is complete; and that therefore the hierarchy of intelligences between our minds and the World-Soul is infinite; and that somewhere in that ascent a point is reached where our conception of time loses its accustomed meaning. To Plato's "Spectator of all Time and of all Existence" there may be no barrier between Then and Now."

And again, in this special strain of speculation, he says :

"Few men have pondered long on these problems of Past and Future without wondering whether Past and Future be in very truth more than a name—whether we may not be apprehending as a stream of sequence that which is an ocean of co-existence, and slicing our subjective years from timeless and absolute things. The precognitions dealt with here, indeed, hardly overpass the life of the individual percipient. Let us keep to that small span, and let us imagine that a whole earth-life is in reality an absolutely instantaneous although an infinitely complex phenomenon. Let us suppose that my transcendental self discerns with equal directness and immediacy every element of this phenomenon; but that my empirical self receives each element mediately and through media involving different rates of retardation; just as I receive the lightning more quickly than the thunder. May not then seventy years intervene between my per-

ceptions of birth and death as easily as seven seconds between my perceptions of the flash and peal? And may not some inter-communication of consciousness enable the wider self to call to the narrower, the more central to the more external, 'At such an hour this shock will reach you! Listen for the nearing roar!'"

Whatever may be the possibilities of view of an unfolded cosmical soul, it is nevertheless apparent that for our present unfoldment we must look upon the future as removed from us in point of experience and as subject to modification by our free will. Nevertheless, it is most interesting to note that all the deeper studies of man approach that point where the finite conception merges into that of the Infinite.

To mount a hill is to lift with you something lighter and brighter than yourself or than any meaner burden. You lift the world, you raise the horizon; you give a signal for the distance to stand up. It is like the scene in the Vatican when a Cardinal, with his dramatic Italian hands, bids the kneeling groups to rise. He does more than bid them. He lifts them, he gathers them up, far and near, with the upward gesture of both arms; he takes them to their feet with the compulsion of his expressive force. Or it is as when a conductor takes his players to successive heights of music. You summon the sea, you bring the mountains, the distances unfold unlooked-for wings and take an even flight. You are but a man lifting his weight upon the upward road, but as you climb the circle of the world goes up to face you.

—Alice Meynell.

The Tenant and the Temple

IN the new philosophy of life which is dawning I would like to see an uncompromising recognition of the true relation between the ego and the body, and an appreciation of the divinity of the one and the office of service of the other.

It is often said that the body is the temple of the soul. This is very true, but the saying leaves undefined the intimate relation between the occupant and the temple. The ego stands in relation to the body of cause to effect. It constructs and maintains it. It uses the body as the means of its experience in matter. It is always the operator and the body is always the instrument. It is always the master for good or ill, in strength or weakness, and the body is but the means of that expression. The relationship is most intimate. The ego may build well or poorly, and after the building be powerfully influenced by the suggestion of strength or weakness from its own product.

As the temple of the soul the body is entitled to honor and care to the end that the purpose of the occupant may be realized. But it is much more than a temple, as we have seen. It is an expression, and a means of expression of its tenant. It is, further, the physical point of contact of the consciousness and the physical environment. It is the instrument constructed by the ego for its perception of the material universe and the correlation of conscious states therewith through experience—life.

It must be evident that the body *per se* has no virtues or vices, no sensation or feeling, no desires or appetites. It is not chargeable with dereliction or obliquity. It is what it is by other forces than those which inhere in the mere material elements. The vices of bodily acts are therefore those of the ego; and when the ego inflicts abuse upon the body for the grati-

fication of desire the injury is direct to the tenant, as well as an impairment or destruction of the usefulness of the temple.

A correct view of this, appreciated and acted upon, must have a far-reaching effect upon the life. If we keep in mind the reason for the existence of the body, all acts affecting its maintenance must be judged good or bad in the degree in which they nourish or fail to nourish it most perfectly. Thus the question of food and the habits of eating becomes a very important one. The evident purpose of the mind in the relation to the body is that experience which leads to unfoldment, enlightenment, and intellectual, moral and spiritual development. It is not that its forces should be excited and wasted by the effects of stimulants, or that the consciousness should be deadened by sedatives and narcotics. When such nourishment is furnished in quantity and quality as will maintain the organism in its most perfect and healthful state, the purpose of taking into the system anything whatever has been attained; and any deviation from this does immediate injury to both ego and body.

In the matter of the choice of foods among those which contain some nourishment discrimination may be used advantageously. For instance meat, though nourishing yet carrying much deleterious impurity, should be avoided in favor of those foods equally or more nourishing and free from such impurities.

For similar reasons it is evident that besides pure water all drinks taken should be nourishing, and never stimulating. Aside from the violation of the fundamental purpose of the relation between mind and body, a stimulation secured by taking anything into the system is of no ultimate benefit. The subsequent depression is equal to the exhilaration, and is longer in duration. Besides, in the matter of the unfoldment of the soul's faculties and powers, stimulation so secured is a great hindrance, because by artificial means it arouses

the subliminal forces to activity, which, if aroused at all, should be done by the conscious will and purpose of the self. Consequently it is observable that the habitual users of stimulants of any kind become as defective in their powers of original and masterful use of their faculties as do those who kill out the consciousness of their proper relations with environment by the use of narcotics.

Abuse in diet is but one of the ways by which the true relation between the body and the tenant is violated. Many are the means by which man in his weakness and ignorance perverts this. Among these are all methods or substances used for affecting the nervous system in ways which do not conduce to the object of its existence. The prevalent use of tobacco is such. Its use serves no legitimate end whatever. Its effect is insidious, continual and disastrous to the tenant. Conventionality yet bars the use of it by many, but there is no such limitation on the drug habits. I do not refer to any special ones, but to the unquestioning and often eager uses of the many forms in which drugs which stupefy, intoxicate or stimulate, are sold in patent compounds by drug dealers. It is a common thing for one who is affected with an habitual headache or a troublesome stomach to resort to a drug which stupefies the consciousness or disables the nervous system, thus stultifying the beneficent reminder of wrong, instead of removing the cause by right thinking and right living.

The prevailing fallacy is still further-reaching than these examples imply, and includes the general belief that the passions belong to the body, and that indulgence in impulses which depend upon sensation for gratification are not of the soul, and do not necessarily injure it. To one who believes that his consciousness is not the consciousness of the materials which constitute his body, it is needless to point out how irrational and unphilosophic this view is.

There is no misuse of the nervous system through the desire or wish of the mind which is not a misuse of the latter. All intentional degradation of body is a like degradation of the ego. There is no such thing as "weakness of the flesh" in this sense. The weakness is at all times in the ego—the user—and not in the body, the instrument of expression used. The evidences of such weakness wane when impairment or imperfection of the body removes the immediate suggesting instrument of gratification, but the weakness itself is not gone until the ego learns strength and wisdom.

The maintenance of this right relation between the ego and the body not only effects the evident purpose of their union, but preserves the former from degradation consequent upon abuse. How can one consistently complain of a sick soul or body if the fundamental law of their relation be not observed? When the proper attention is paid to this much-neglected subject and the right philosophy perceived and lived, we may see the departure of most of the ills that affect mankind, and a more rapid advancement toward the higher and happier conditions of existence.

Faith

FAITH is scientific in a true sense, because it is a law; philosophical, because it reveals a method of operation; and an art, because it has a cultivable adaptation of means to ends. But in modern life there is "no room in the inn," and it must be domiciled in a manger. History repeats itself.

Faith, far from being a mere emotion, is really concentrated spiritual and psychical momentum, and this momentum has tremendous potential force.

—Henry Wood, in *The New Thought Simplified*.

Must We Grow Old and Die ?

Eternal Youth

THE world worships youth : not its immaturity and insufficiency, but the qualities which are its concomitants—vigor, health, life-expression, the rising tide of life, the full realization of power undiminished by approaching recession.

It is true that attainment does not come fully with youth. Ripe knowledge, profound experience, deep realization, belong to later periods. But when they do come, that which should give them such enhanced value—youth with all its possession of advantages—is too often gone, and the individual feels that their coincidence in realization would have been a happier result.

As old age is, in the natural order of events, associated with death in the apparent relation of cause and effect, youth has been esteemed not only for its possession of vitality and power but as that condition which excludes physical death. So to be eternally young and thus live eternally has been the dream of daring minds of all ages.

The popular mind does not follow the worship of youth this far. It has long ago accepted age and death as the inevitable order of time and events—to what extent rightly or wrongly we will endeavor to suggest. It is only the most unconventional in thought who will put at defiance this apparent necessity—how wisely we will inquire.

Conditions of Immortality

It will not be pertinent at this time to analyze the question of immortality itself, or to examine the grounds of its probability—or its necessity. Readers of this probably assume the fact of immortality. But the conditions of that immortality are to some extent

in question. We might be spiritually immortal (that is immortal as far as spiritual consciousness is concerned) without such including immortality of personality. Most persons in their present state of realization would imagine the loss of personality as equivalent to the loss of immortality. The realization of the imperfection of personality should suggest to them the catastrophe of its eternal continuance.

Again, not only consciousness may be immortal but that consciousness may include individuality. Such consciousness conceivably may continue with reference to one environment and in one condition, or with reference to many successive environments and in many conditions. Thus we may conceive of the individual continuing in consciousness but changing from a physical environment to a more subtle one and from that to a still more subtle one, and so progressively advancing to meet different needs of the unfolding ego. Or we may conceive of the physical environment being the all-important one from which the ego withdraws periodically, remaining in a subjective state and living out the result of cause, but returning again to attain greater and more enduring results; thus alternating between activity and rest, cause and effect, unfoldment and realization, until all that the physical life can yield has been attained. Or finally, we may assume that the purpose of existence is fully met by a continuance in the physical body, with or without change in it, and without the advent of physical death. It is this last proposition which I understand is under consideration.

Physical Continuity

To continue then in this physical environment without diminution of the essentials of youth or the fruits of maturity, to be ever young though increasingly wise and unfolding, to be happy and progressive, and dispense with physical death—this is the question.

What are the advantages and disadvantages? What is its possibility?

Advantages and Disadvantages

The wisest (and in the degree in which learned and wise) must feel that the span of life ends where it could contribute most by continuance. To attain much, to learn considerably of anything one must make a specialty of it, and only begins to learn when life ends; besides, there are vast unexplored and unstudied fields (for him) which time does not permit him to enter. A lifetime can not exhaust the possibilities of cultivation and expression of any *one* talent or faculty, and we have many known and usually unknown ones. Further, we are now here, and the present and its opportunity must ever appeal most strongly to the mind because through its appreciation and proper employment all progress is made. We fain, too, would conserve all we have gained in this struggle for existence; we do not want to relinquish what has been attained. Even with the indifferent advantages of life and the disappointment of experience most people sufficiently appreciate the present to inspire them with the wish for its continuance.

The apparent disadvantage might be that the cosmic end of life might be endangered by the perpetuity of sloth and inertia in a state unsusceptible of improvement.

Contrary to Established Order

As we look further we are at once met with the fact that such a continuance is contrary to the established natural order. The pageant of life in the higher organisms persists in a never ceasing recurrence of individual forms. They spring from the great stream of life, mature and die.

But this fact would argue nothing against the hope of physical immortality if it were conceived to be a process incompleated but only approaching or attempting another and a higher condition—that of continuity.

It is a noteworthy fact that it is only with reference to the highly organized individuals that death is

a conspicuous and inevitable fact. Weisman says: "Natural death occurs only among many-celled beings; it is not found among one-celled organisms. Death is not an essential attribute of living matter." The one-celled organism continues its life by subdivision. It has further been determined that the reproductive cell of the higher organisms persists in a chain of continuing life. Very early in the development of the individual certain cells separate themselves from the activities manifested by the others, and undergo very little change. These soon give rise to the reproductive cells of the new individual. No other cells ever become such. It is in this chain of reproductive cells that life becomes continuous even in the higher organisms.

We must therefore seek the reason for physical death in its special relation to complex organisms.

Notwithstanding this natural order of nature, longevity is steadily increasing. The average length of life is greater than it has ever been, and no one can doubt that it can be yet greatly increased. But longevity is not dependent upon higher development, for there are many animals which live longer than man does.

Cosmic Reasons for it

In view of these facts and their implications we must infer that there are deep cosmic reasons for our present impermanence as physical organisms. There must be profound psychic elements involved. Man's spiritual and psychic constitution, his manner or means of unfoldment must be intimately connected with it. If we glance back over the progress of life-evolution we are inspired with a profound respect for the wisdom that has produced man as the culmination of the infinite changes from the monad upward. As physical death has been an invariable factor in it all, one can not hastily assume that it is an unwise or unnecessary one.

Can They be Set Aside

The question arises, are these causes which have decreed death as such a factor, beneficent ones or otherwise? They apply to all higher forms of life; what is their meaning? We shall see latter. Can they be nullified and set at naught? Notwithstanding this universal order, can we transcend it and live in the body as long as we choose?

It is claimed that we may do so; that adepts actually do. We have none but hearsay evidence upon this point, but such as we have is to the effect that the body is used only as long as the adept's object in its use is attained, and that then it is cast aside at will, just as a worn-out garment is discarded. This attainment would not seem to fill the desires of our friends who are aspiring for bodily immortality. In fact they are not adepts in fact or aspiration. Their conception of the use of the body is entirely different from that of the adept.

Is it wise to attempt to transcend this order, and if so to what extent, and how far may we hope to succeed?

In this connection it is interesting to note the different points of view from which the religio-philosophic systems have regarded life. The Oriental has never regarded existence in the body as desirable except as a means of liberating the soul from bondage to matter. In other senses it is an evil from which they seek escape but into which they continue to fall (reincarnate) until the soul becomes dispassioned, illumined, and liberated through experience.

Upon the other hand, the Occidental has placed a high value upon physical life, and to some extent in religious dogma has postulated an eventual resurrection of the body.

What is old Age and what is Death?

What is old age and its consequent death? In its physical aspect it is the order of nature by which the

inevitable change to which all organized bodies are subject is most manifest. In its spiritual or psychical aspect it is a change of environment and a consequent change of the relations of consciousness to the same. This at present is the most that can be said with certainty.

Their Physical Cause

What is the cause of old age and death? The human develops to maturity, constructing formed matter from protoplasm, and soon reaches an equilibrium—a balance between these two factors. The organism will maintain this equilibrium if nutrition no more nor less than supplies waste. If, however, nutrition is in excess of immediate wants the excess is deposited in the tissues and earthly matter is deposited in the arteries, veins, and capillaries. The former degenerate and the latter harden and lose their elasticity, and the whole circulatory system is gradually and permanently impaired. This is physical old age which results in death.

Surely these causes would seem to be the proper subject for remedy, and quite susceptible to cure.

Their Psychical Cause

But back of all physical change there is undoubtedly a psychical cause. Here we meet with that mysterious rhythm to which all life-manifestation is subject. There are periods of activity and periods of rest; there is the day and the night; consciousness awakens and it apparently sleeps; there is cause in the mind-world and the consequent effect; there is the world of objective experience and the world of subjective results, and these in each life recur in periodic rhythm. The Orientals tell us that all these rhythms are but the sub-rhythms of a greater one—that of physical existence and a succeeding subjective state—recurring with each until the purpose of existence in physical bodies has been attained.

Whatever may be the truth about this we know

that death is a universal fact of life experience. Is it necessary, and what is its significance?

From the mere physical point of view death appears as a evil to the individual. It cuts off his experience, and at a time when he may have fitted himself best for learning and attaining. How is it psychically? Here we may learn something of its mystery.

Let us remember that there are no physical changes without corresponding psychical ones. The greatest of all changes in the physical world—that order of things which has included as necessary factors all other changes—is evolution. Evolution is the cosmic mode of unfoldment from lowest to highest expressions of life. Remember that it is unfoldment of *life*, not merely of form and structure.

In this great order of life-unfoldment the factor of individual death has been a necessity. Advancing types of life reaching higher stages successively through the process of natural selection, the survival of the fittest, the facile adaptation of the young plastic mind, could never have been possible had not the device of death removed from the unfinished result the life-forms and types which were least fitted to attain the higher stages.

Thus if we regard each life-form as a new one springing directly from the Infinite and returning at death, the possibility of higher ones was only furnished by this process of removal. And if reincarnation be true—and if true of one form it is true of all—death would have been the greatest blessing to the individuals, because it would have successively ended the efforts at a time when there was for the individual the least possibility of adaptation to advancing conditions, and successively brought him back in the state of plastic and teachable youth, susceptible to rapid improvement, and in which he would possess the greatest adaptability to advancing conditions. Thus the derelicts who would never advance if made physically

immortal would have been forced to return under new conditions to which they would respond with the plasticity and aspiration of youth, and hence *evolve*.

But whatever one may think of reincarnation, it cannot be successfully denied that so far as the sum-total of life is concerned, its expression in man would never have eventuated had it not been for death, which made successive higher forms possible.

Here, then, we have a fundamental reason for its existence. The great purpose of universal life needed it. But is it a necessity still with man? Has the universal design ended with the present state? Have we reached the stage where a new order may be ushered in not subject to the old law? The answer may possibly be found in reply to the following queries: Are individuals perfect physically, possessing structural development which will afford the opportunity for the highest attainment? Do they possess perfect health? Are they perfect mentally and psychically? If not—and we know they are not—could these perfections be attained by a continuation of the present bodies? It is not probable.

We are told by science that, as far as the general design of the physical structure is concerned, evolution has attained its end in man. This completed long ago, the purpose was all then turned upon the evolution of Mind. Has this ended? If not—and we know that it has not—will the continuation in the present physical bodies effect it? So far as the sum-total of life is concerned, surely not. Is there an individual who thinks it would for him? Would he become a derelict on the sea of advancing life, or would he have within his present organism all the possibilities which will meet the greatest expectations for the future?

If these can be answered satisfactorily, there is further to be considered the possibilities awaiting us in the other environment into which we are ushered at this change, and whether or not it can furnish us all the aids and advantage that this physical one can; and

if it cannot, whether there is return to this field of experience until its usefulness is exhausted. Whence these mature souls that look from infants' eyes?

But if this established order is not to be reversed at present, may we not legitimately modify its operation and indefinitely postpone this death? Unquestionably we may; and I suggest the following extent.

First, as far as our lives are able to utilize the advantages which are offered by this sojourn. In this connection I suggest that we should be mentally deserving of prolongation by cultivating to the fullest our faculties, and conforming our thought to truth; and we should be psychically deserving by making our souls beautiful and true.

Second, as far as we may overcome the purely physical causes of decay and decrepitude.

Third, as far as the Universal purpose agrees with such prolongation.

Fourth, as far as we may synchronize our own purpose with this Universal purpose.

There is a great field for attainment here for those who will exercise the powers which they have. The race is under the bondage of fixed ideas about death. Not only does the individual speak of and regard death as an inevitable event which must occur during a certain period—suggested by observation—but the subliminal mind has received and holds it in a more or less fixed state. The result is that the subliminal self—the profounder part of the ego—which has wholly to do with maintaining the life-processes and continuing the sojourn in the body, is deeply influenced to respond to the idea, to recede at such time, to actually bring about physical death.

If, therefore, instead of encouraging this state we impress the profounder self with the opposite tendency, removing these fixed ideas and inaugurating a new system of thought, thus encouraging the continuity of life, we are not only correcting old errors thereby, but

working directly in harmony with the Universal and affording the ego the best conditions under which to realize its purpose.

We may do this by aspiration for the attainment through the function of the body of all the truly desirable ends of existence, and by the right use of our faculties and talents. We may aid it by confidence and faith in the purpose of life. We may aid it by optimism. We may assist by positivism, not negativism—but always a positivism that is constructive and never destructive.

We may become true masters to this end, in our exercise of the power of thought over the subliminal forces, not only relieving ourselves from the conscious and unconscious inhibitions of wrong thought and mental habits, but aiding with a direct and conscious will the subliminal self in maintaining health and psychic integrity.

Thus in so far as death is an evil, in so far as it is unnecessary and untimely, it may be banished. We may trust the rest to a Higher Purpose.

Advice

IF I were you with health and youth in touch—
Great gifts at hand, and greater gifts in store,
I would not, for the much, forget the more,
I would not, for the more, neglect the much.
Be rich to-day ; but while to-day you clutch
The fruit which yesterday your hands forbore,
Bethink you of the days that stretch before,
And spare the seed which shall be fruit for such.
Not all to spend, nor all to save, is best ;
To have, to hope ; to enjoy, and still pursue ;
To climb awhile, and then awhile to rest ;
To love the old, and yet acclaim the new ;
And "Good the goal" should by my creed confest,
If I were you, dear lad,—if I were you !

—*Edward Cracroft Lefroy.*

Some Problems and Dangers of Telepathic Rapport

III

NARRATIVE OF EXPERIENCE, BY THE PERCIPIENT

AS the two families were intimately associated the opportunity for such demonstrations was boundless. I will give another from among the earliest. One evening as a group of us were standing in a vestibule waiting for carriages after an entertainment, I accidentally dropped one of my gloves, and Dr. Gordon stooped to pick it up. He lifted it by the end of the long wrist, and as he raised it to my extended hand he gave it the slow weaving motion of a snake. I recognized the imitation, but had no confusion in regard to what it was, and only smiled over the apparent failure of his intention. Half an hour later in my own room, a snake, as apparently real as any that I ever saw, lifted its swaying head from the counterpane of my bed, glided across it and dropped to the floor. I was pretty well acquainted with hallucinations by this time and was not at all startled. It did not require very great acuteness to see that Dr. Gordon must have been *conscious* of the impression he was trying to make when he made the glove imitate the motion of a snake.

In many of the demonstrations, as in the one just related, the subject-matter was of the most frivolous nature, but the lesson taught by the manifestation itself was of the most profound significance; opening up the questions of human personality and what it consists in—if indeed there is any such thing; of the sources of inspiration and the grounds of religious faith; of the possibility of an unfound Ego which may be able to survive, not merely the death of the body, which seems a very simple matter when compared with this, but also this extraneous domination of elements hitherto supposed to belong to the immortal personality, and which seemed to unveil amazing depths

of meaning in Jesus' warning as to whom we should fear, and Paul's locating the battle of life in the principalities and powers of the *air*.

This constraint and domination began to develop very early in the manifestations. When applied to matters ordinarily subject to my volition, I could resist it successfully if awake and on guard. But it often occurred unexpectedly and without any consciousness, on my part, of its operator. An early instance came when the Gordon family were absent on a vacation trip. In sorting over the mail matter that had just been handed in by the carrier I experienced a sharp attack of what I have designated as "the electrical sensation" in touching a certain envelope. I examined it carefully finding it to be addressed in a strange hand and postmarked at a town and state that were not included in the Gordon's proposed route. Still that tingling thrill remained in the hand that held the envelope until I opened it and found it to contain a letter from Dr. Gordon concerning some unimportant matter.

It was evident that there was something more involved in this demonstration than the mere conference of two personalities using the same thinking machine as a means of expression. I had no thought concerning the letter until my attention was called to it by the sensation produced in touching it. Was Dr. Gordon able to use my eyes without my being conscious of his use of them, recognizing his letter without the recognition producing any effect upon my consciousness? This was not "community" of thought or sensation, since he evidently drew his own conclusions by a process from which I was excluded. Later demonstrations abundantly confirmed this interpretation but softened, somewhat, the first sensation of horror in the discovery. I have learned from my later reading that the means of escape which naturally suggests itself when one finds himself thus infested is suicide. To me also that seemed the only solution, and

would have been the outcome if I had not been, in accordance with Dr. Gordon's assurance, "well cared for."

There were times during the frequent collisions between "my" will and the will of the invading personality when, if I dropped asleep—and the inclination to do so was often overpowering—I would find upon awakening that the invader had taken command in my absence. For instance, a friend one day brought me a book that I thought might throw some light upon my problems. Dr. Gordon, both telepathically and by word of mouth, objected to my reading it on the ground that it would merely increase my confusion. I knew that it would be very difficult for me to read the book unless I could overcome his objection, as I had many demonstrations along that line, but I intended to do so nevertheless.

One day, when all of my own family were away from home, and Dr. Gordon was out of town, I took the forbidden book and sat down to read. I had no sensation of sleepiness or of being watched or interfered with in any way, and hoped that, for once, I might escape the usual surveillance. The next thing I knew after sitting down with the book in my hand was that it had disappeared. As this was not the first occurrence of the kind, I knew at once that there had been a moment of unconsciousness in which my own hands had hidden the book from myself (You will see here the resemblance to Dr. Morton Prince's case of "The Misses Beauchamp," S. P. R. Pro., Vol. XV, pp. 466-483).

After an hour or two spent in fruitless searching for the book, I mentally formulated a message to Dr. Gordon, somewhat warmly expressing my intention to purchase as many copies of the book as my limited bank account would cover, before I would abandon the effort to read it. A telepathic answer came immediately: "Very well, Madam Wilful; take your book" Then,

without any conscious impression of what I was going to do, I crossed the room to a tall book-case, climbed upon a chair, and reaching over the top of the book-case, felt the book lying flat upon the top, where nothing was ever kept and where it was entirely out of sight when I stood upon a chair. Dr. Gordon called upon his return to town in the evening, and smilingly quoted my mental message, word for word.

By this time *conversations*, in the soundless speech, between "myself" and the invader were of daily occurrence, and Dr. Gordon often made quotations from them, in ordinary conversation, and continued the discussion as though what had been said before had been in ordinary speech. He often said, "You said" this or that, and "I told you" so and so, when the subject had never been mentioned between us in ordinary speech but had been discussed in the very words quoted by him, in the silent language.

I was often conscious that he was following and enjoying something that I was reading, and he often quoted passages thus read although he had never seen the book from which I read. Sometimes I was conscious of something that he was seeing or hearing at the moment, and in these cases distance seemed to have no effect upon the clearness of the sensation. Once I "heard" and transcribed a passage from a book that I had never seen or heard of but which was being read aloud in Dr. Gordon's hearing a hundred and fifty miles away. Once when he was at that distance from me I started up in great alarm with the impression that some one had fallen into the water. I received immediately afterward a telepathic explanation of who it was and the extent of the accident. When the family returned I verified this telepathic explanation and found it to tally exactly with the incident as it occurred. Many such manifestations crowd upon my memory, but perhaps it is needless to relate them; and I am not prepared as I have explained to take up at this writ-

ing the more complex manifestations, such as, for instance, those proving the ability on the part of the invader to search my "subconscious mind" for forgotten events and to use them afterward as indications of *spirit* revelations.

One point more I must touch upon before I close. I had noticed, almost from the first development of telepathic conversation, the occasional breaking in of a third party, just as we often get comments upon what is being said breaking in upon telephonic conversations over circuit lines. Dr. Gordon, knowing better than I did what was to be expected, took these interruptions as a matter of course and advised me to try to identify the speakers as I had identified him. He said that he recognized some of them but must leave me to find out for myself.

I was sure that I could distinguish different personalities in these communicators. One, for instance, offered feeble and inane explanations of the phenomena; another made rudely facetious comments upon what was being said—comments and verbiage being so distinctly characteristic that I afterward wondered how I could have hesitated for an instant in recognizing him; and a third who seemed to take a serious view of the phenomena and of my trouble and perplexity regarding them. I select these for illustration because they were easily identified.

The first proved—greatly to my surprise—to be a very common-place woman who was temporarily domiciled in my home. In the course of this identification I came upon features in her use of "telepathy" which recalled still more vividly the exploded superstitions of the days of witchcraft. When the identification was complete I said to her, in ordinary speech, "Miss M., you will greatly oblige me if you will speak whatever you have to say to me right out loud, in a language that every one can hear and understand. She replied, "Oh, you know me at last! but why demand open

speech? Why should the confidences between friends be proclaimed from the housetops when they have other means of communication?"

The second of these illustrative examples proved to be a lawyer—an eminent jurist—the husband of one of my intimate friends. He took great pains to make my recognition of him easy and complete, and when it was fully established he talked, in ordinary speech, much more fully than even Dr. Gordon had been willing to do. He said that he looked upon the whole matter from an entirely materialistic point of view; that he regarded telepathy as belonging to the category of the telegraph and the telephone, and could not see why its demonstrations should annoy me, as he had known me to use a circuit-line telephone without its frightening me or turning my religion upside down. I replied that I had never become conscious of the telephone's manipulating my emotions or answering my prayers; but he still insisted that this phenomenon was merely another step in the same direction.

The third case was much more difficult to recognize, because, for some time, he did not know who *I* was, and waited to locate me before bringing about my identification of himself. He was a clergyman of another denomination than my own. If he had been my own pastor the recognition would have been easily accomplished from the telepathic messages alone, because his habit of thought and manner of speech would have been familiar. When he discovered who I was he came to me at once and said that although he was not at liberty to *talk*, he regarded it a duty more binding upon him than anything else could be to make me understand that he knew what I was undergoing; that he appreciated the difficulties and dangers of my position, realized what it meant to me, and stood ready to aid me to the extent of his power. He proved his previous watchfulness by reciting telepathic conversations into which he had entered, and even prayers to which it

had seemed to me that *no one listened*. He repeated many of Dr. Gordon's demonstrations and added many new ones. I will not attempt at this writing to relate any of these or the manifestations of other operators.

I see by a recent magazine sketch of your life that you, too, made a study of Gandhi. Perhaps you also investigated the work of the other Hindu delegates to the Parliament of Religions. If you were percipient—*fully percipient*—of their demonstrations, you *know* that what is here written is absolutely true in possibility and so much less than the whole truth as to make it seem absurd to write so little. But how can you know that and still second Dr. Hyslop in his supposition that he is in a position to discuss the limitations of telepathy?

In this I have merely intended to give you a sample of the facts of my experience, hoping that you may be able to suggest some means of making such facts useful to others. Of course, it is impossible that one to whom this thing came, as it came to me, should not make mistaken inferences and conclusions; but, so far as this letter is concerned, it does not seem to me to be a question of inferences and conclusions; it is a question of veracity. As I write over my own name and address the probability of my making false statements, for the purpose of allying myself with an uncanny fad, can be easily investigated. Of course, I know that you will not suspect me of untruthfulness in reporting occurrences and conversations, whether your own experience tallies with them or not.

—THE PERCIPIENT.

The above concludes the narrative of the percipient, whose name is withheld for obvious reasons. As stated in the preface the facts set forth are worthy of serious consideration as they present possibilities of telepathic rapport which should be known.

—Editor.

Etchings

The Judgment Day

TO-DAY is the Judgment Day. While you read these words you are judged. Every day, every moment has its appropriate judge—the divine knowledge within which approves or condemns. Why that poignant regret and again this great peace? It is the judgment.

There is a prevailing idea that personal judgment is a possibility of a more or less distant future, and that as long as it is deferred there is a chance of escape. False philosophy and vain hope! In the meantime every moment brings its condemnation, distress and unhappiness overtake the unwise, and they call it the mysterious ways of Providence.

What is judgment in this sense? It is the law of the inevitable; it is cause and effect. The discernment of one's status viewed from the recognized ideal is the perception of it. Is there, then, no sequence in time of cause and effect, and thus a delay in judgment? There surely is sequence. Everything in experience has a precedent, and thus the line may reach out in the future and far back into the past. But judgment is not therefore delayed, for in the realm of consciousness the true cause and the true effect are one, though from them consequences, in the ordinary sense, flow. Think a lofty thought; thereby you *are* lofty, not *will be* lofty at some future time. Do a despicable deed; thereby you are degraded, not in the future, but immediately.

We have become accustomed to fear consequences more than the condition or act from which they flow, and to look upon them alone as the judgment. In the truer sense judgment is not thus separate; it never lags; it is never tardy, and there is no escape from it;

for whether we recognize it as such or not it is ever present as an inseparable part of the thought or act. The soul is continually weighing itself in the balance, and by its findings is inspired to realize higher things.

BOOK REVIEWS.

THE NEW THOUGHT SIMPLIFIED. By Henry Wood. Fine cloth, gilt top, laid paper, pp. 195. 88 cents, postpaid. Lee and Shepard, Boston, Mass.

There is a genuine need of a good work which will tell the general public and new seekers in as simple language as possible, just what the essential principles of the New Thought are. Mr. Wood has given us a good presentation. The New Thought is so inclusive that no complete work can be attempted in small compass. On the other hand, most writers are inclined to recognize only those special features which have meant more to them than others have. Mr. Wood's work shows judicious discernment; he has touched upon fundamentals which all regard as vital in greater or less degree, and presented an excellent view of them in simple but meaning language. If you have a friend whom you wish to start right in the New Thought, give him this book.

CONCERNING HUMAN CARNIVORISM. By Rev. J. Todd Ferrier. Cloth, pp 116. One shilling, six pence. The Order of the Golden Age, Paignton, England.

If one is giving any attention to the question of diet and the natural relation of man thereto, he should have this work. It is an eloquent and instructive presentation of the case against the habit of meat eating and in favor of humanitarianism and pure and natural foods. The contents are arranged under the following headings: The Records of History; The Testimony of Science; Some Economic Problems; The Dynamics of Natural Food; A Plea for Humaneness; The Voice of Religion. It is an excellent work in a good cause.

RETURN TO NATURE. By Adolf Just. Translated from the German by Benedict Lust. Cloth, pp. 309. Cloth \$2; paper cover, \$1.50. Benedict Lust, 124 East 59th St., New York, N. Y.

Mr. Benedict Lust, editor of *Naturopath*, has given in this an English translation of the German work of Adolf Just, the celebrated Nature curist of the Hartz mountains. The book covers the whole range of nature methods of living and healing, and presents occasionally extreme views, the advisability of which each may determine for himself. The general inspiration of the work is unquestionably helpful. The advocacy of more natural ways of living in regard to natural diet and the abstinence from meat and stimulants, to light and air, clothing, and contact with the earth when possible, are, in general, commendable.

The occasional views expressed with which one can not agree do not at all detract from the value of the work.

PHILOSOPHY OF CHARMS. By Jacob Keith Tuley. Paper cover, pp. 43, 25 cents. Address the author, San Louis Obispo, Cal.

Mr. Tuley, the editor of *The Reasoner*, has rehabilitated the Charm in a philosophy which supplants superstition by faith. His little volume presents the subject in a very pleasing manner. The main suggestions of the work are along the psychological lines, tracing in suggestion and faith the effective causes of the subjective results in the owner of the Charm.

THE article entitled "Must We Grow Old and Die?" appearing in this number, was contributed to the symposium of twelve articles on the "The Philosophy of Immortality," which appeared in *The Higher Thought*, Kalamazoo, Mich., and 242 Dearborn street, Chicago, Ill.

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